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Parallel Providence: Bishop Brent and St. Andrew's Church

When the National Episcopal Historiographers and Archivists visit the Diocese of Western New York in August, conference attendees will encounter an interesting historical irony—the parallel providence of St. Andrew's Mission in Buffalo and Bishop Charles Henry Brent.

In 1873, St. Paul's Cathedral in Buffalo sponsored a Sunday school for the children of German immigrants. It met in a room above a saloon located at Michigan and Genesee Streets. Two years later, St. Paul's Free Chapel was constructed at Genesee and Spruce Streets. Services were conducted in German by the Rev. Rudolph Wahle, who had been appointed by the Very Rev. Dr. William Shelton, dean of the cathedral. The mission did not prosper, however, and was closed several years later.

In 1886, the mission reopened as St. Andrew's. It held evening worship and a year later welcomed the Rev. Charles Henry Brent, a curate at the cathedral. The young priest's innovative ideas were not well received by the Episcopal hierarchy, particularly by Bishop Arthur Cleveland Coxe. Candles on the altar, celebration of the Eucharist every Sunday, and clergy vested in chasubles were not typical practices at that time. Reprimanded, Brent departed the diocese to continue his ministry in Boston, where he made a name for himself and in 1901 was elected the first missionary bishop of the Philippines.



St. Andrew's Church, Buffalo, NY. Photo courtesy Archives of the Diocese of Western New York.

In October, 1917, Bishop Brent was elected to be the fourth bishop of the Diocese of Western New York. The diocesan standing committee granted him an indefinite leave of absence, however, because at the time he was serving as Senior Chaplain of the U.S. Army, a post to which he had been appointed by General John

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In Memoriam

David Gates Sisson

David Gates Sisson, archivist for the Diocese of Rochester and a member of the National Episcopal Historians and Archivists, died 20 December 2011, following a long battle with cancer. He was 77.

Sisson was graduated from Hobart College in 1956 with a degree in English. Following two years' service as a clerk in the U.S. Army Regimental Headquarters Company at Fort Dix, New Jersey, he put that degree to work. Between 1959 and 2003 he taught English in schools in Michigan and Athens, Greece, as well as at Monroe Community College and Rochester Institute of Technology. From 1992 to 1996 he served as circulation coordinator, then as acquisitions coordinator for the library of Colgate Rochester Divinity School.

Sisson was a long-time faithful member of Christ Church in Rochester. He served on the vestry and, when an archivist was needed, volunteered for the post. In 1996 he became archivist for the diocese, serving until his death.

Sisson was married to Janet, who predeceased him. He is survived by sons Andrew and Arthur, their wives, and grandson Andrew Jr.

In advising the diocese of Sisson's death, Bishop Prince Singh wrote: "He lived his life by the faith he dearly loved." A memorial service was held 7 January 2012, at Christ Episcopal Church in Rochester.

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Did you know that Buffalo is the world's center for chicken wings?!

For information on Book Reviews, contact Dr. Carl Stockton at cr.stockton@comcast.net.

Deadlines for 2012:

Issue	Submission Deadline	Bulk Mail Date
Summer 2012	1 May 2012	29 June 2012
Fall 2012	15 August 2012	12 October 2012
Winter 2013	15 November 2012	16 January 2013

Historiographer and Archivist Reports

In an attempt to keep one another apprised of the work of historians and archivists from around the church, we asked diocesan historiographers and archivists to begin submitting their reports to their diocesan conventions to The Historiographer. The following are the reports received.

Diocese of Washington

Report to Convention

In the past year the work at the Diocesan Archives has reflected many of the activities of the Diocese as a whole. The Historiographer was consulted by the Search Committee for the Ninth Bishop for a Diocesan history to be included in the search profile. She also updated a history of past elections, "Who Says It's Easy to Elect a Bishop?", which was published in the Washington Window and on the EDOW website. With that transition in mind, Diane Ney, the Manager of Records and Archives for the Cathedral, led the charge to meet with Church House staff to discuss a retention schedule for their materials. This working records management system aids the head of each department or ministry in the disposition of their paper or electronic records.

Other transitions in the Diocese also involved the Archives. Devoted and very organized parishioners of St. James, Bowie, delivered over a dozen boxes of records to be added to the Archives after the parish's closing. With the change of St. Luke's, Bladensburg to the Roman Catholic Church, their vestry records and registers have also been sent for permanent storage and access.

Diocese of North Carolina

January 2012 Report to Convention

The past year has been marked by continuing progress on long term archival goals, the implementation of a new organizational structure, and the embracing of some exciting initiatives.

Four years ago, under the direction of Project Archivist Lynn Hoke, we began the task of consolidating

Several parishes consulted with the Historiographer on establishing or maintaining their parish records. Many people requested information about baptismal and confirmation dates, and histories of closed parishes. Discussions were begun to start the process of reorganizing the Archives' records, starting with Cathedral records and then moving to Diocesan records, by the end of 2012. This reorganization will make records processing and research in the collections more efficient and time-saving. The Historiographer was also appointed to the Steering Committee of the African American Episcopal Historical Collection at Virginia Theological Seminary.

The Historiographer wishes to express her thanks to Historiographer Emeritus Richard Hewlett, Assistant Historiographer Emeritus Margaret Lewis, Manager of Archives and Records Diane Ney, and to the following persons who served as volunteers in the Archives during the past year: Bonnie Barnes, David Bender, Lori Beresford, Beverly Brown, Elody Crimi, Melissa McAfee, Dave Marsh, Toni Miller, Marianne Ruch, Gretchen Theobald, Jesse Wilson and Linda Wirth. New volunteers are always welcome. The Diocesan Archives are open Monday through Friday from 10 a.m. until 2 p.m. on the fourth floor of the Cathedral Administration building. Phone (202) 537-5551; e-mail: diocesanarchives@gmail.com

*Susan Stonesifer
Historiographer
Episcopal Diocese of Washington*

diocesan archival materials and retrieving the large amounts of unprocessed material stored off-site. To date, Lynn has processed approximately two thirds of that material (more than 400 cartons) to the folder level; the remaining third should be completed in the coming year. There have also been additions to the archives of materials from Bishop Curry, from former Chancellor Al Purrington, and from the Department of Communications. A number of parish histories have

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Diocese of North Carolina, *continued from page 3*

been received, along with a copy of the Book of Common Prayer once owned by Bishop Henry B. Delany or his son. This last item is a gift from the Rev. Donald Lowery, Rector of Holy Innocents, Henderson.

Along with progress on the processing of records has come increased utilization of the archives themselves. For the year 2011, Lynn Hoke responded to 40 research requests from scholars, parish historians, genealogists, and diocesan staff members, up from 25 such requests in 2010.

Lynn and I have also made presentations about the history of the church in North Carolina for various churches and organizations. In her capacity as ECW Archivist/Historian Lynn is involved with various projects, including one entitled “Engraved with Love: Church Memorials Tell Their Stories” which was prepared for the Annual ECW Meeting this past fall, and another entitled “By Word & Example: Women Who Graced the Episcopal Church in North Carolina, 1817-2017,” which will continue through the Bicentennial in 2017. This past September, I made a presentation at historic St. Mary’s, Orange County, on the building of colonial chapels, and in October, I gave a paper at the national conference of the Episcopal Women’s History Project on the ‘quiet’ activism of Durham school-teacher and poet Pauline Fitzgerald Dame, Pauli Murray’s aunt and adoptive mother. In November, I was invited to come and discuss the life and ministry of the Rt. Rev. Henry B. Delany at St. Titus’ Church, Durham. In 2012, I expect to continue my work with the Pauli Murray Project in Durham and do additional writing and research in the area of race relations in our church from slavery to civil rights.

In 2011, the Chartered Committee on History and Archives was established and began to meet quarterly. This Committee assists the Historiographer and Project Archivist not only in setting policies and procedures for the archives, but also in shaping the work of interpreting and presenting the history and heritage of the Church in North Carolina. The Committee devel-

oped a working paper to guide initial discussion of the 2017 Bicentennial Celebration among the bishops of all three North Carolina dioceses. That discussion led to the setting of Saturday, 29 April 2017 as the date for a statewide celebration in New Bern to mark the organization of the Church in our state. The bishops also endorsed the creation of a steering committee with membership from all three dioceses to help to guide and support this celebration and related activities.

The Committee has also discussed ways to equip parishes and missions with resources for their own archival and historical work. One proposal is the development of an online parish history and archives guide or “kit.” Another is to organize a “history roundtable” during the Saturday morning breakfast time at Convention, for any delegates or guests interested in making contact with the Historiographer or Project Archivist.

Also in the planning stages is a diocesan “History Day,” with lectures and demonstrations organized around a particular theme or topic. For 2012, we are working on holding an event on Saturday, 5 May, devoted to the Colonial history of the Church in North Carolina. This event will likely include a tour of St. John’s, Williamsboro, the sole surviving colonial-era church building in the Diocese, and a keynote lecture by the Rev. Dr. Lauren F. Winner of Duke Divinity School on interpreting the material culture of colonial Anglicanism. This event will be of special interest to those members of the diocese who have seen the School of Ministry DVD, *Harsh Ground, Holy Ground*, and who would like to explore further this formative period of our history.

Respectfully submitted,

*The Rev. N. Brooks Graebner, Ph.D.
Historiographer*

Diocese of Arizona

Report to Convention 2011

Over the last year we have received more items regarding Episcopal Church Women to be stored in our archives.

Due to the closing of Church of the Holy Spirit in Phoenix we have received some of the church record books to be stored here and are expecting more records and files to be brought here in the future.

On a lighter note, Bishop Smith on behalf of the Diocese was presented with a manuscript of the *History of*

the Episcopal Church in Arizona, 1874-1959 by Rolfe and Kathryn (Kitty) Chase of Prescott, Arizona.

It is a great and much appreciated addition to our archives and full of intriguing and interesting information. I'm always amazed by the involvement of the Episcopal Church in so much of the history of the State of Arizona.

There is always the normal research going on regarding baptismal, confirmation and church records.

Respectfully submitted,

Sharon K. Graves
Diocesan Archivist and Historiographer

Diocese of New Jersey

The Archivist's Report to the 228th Convention

We continue the process of assessing our vast collection, contained in some five separate rooms. Once we're substantially finished with that work, we'll develop a taxonomy for diocesan archival holdings, based on that recommended by the national Episcopal Archives. We'll then prepare guides and finding aids for the diocesan archives, which will be accessible on the web by scholars, genealogists, historians, and students of Episcopal history and open the important resources of our history to a far greater constituency.

We continue to determine what materials are in critical need of conservation and developing an on-going schedule of maintenance and conservation.

We commissioned the conservation and restoration of the episcopal vestments of the Right Reverend John Croes, first bishop of New Jersey, which include his rochet, chimere, and scarf and which date from about 1815. The work is being undertaken by a well-known textile conservator in the Washington DC metropolitan area, who has worked with Smithsonian Institution on the conservation of the gowns of the First Ladies of the United States.

In September 2011, I completed a lengthy negotiation with the New York State Archives in Albany to formally transfer documents and records of the second Bishop of New Jersey, the Right Reverend George

Washington Doane, from that archives to the custody of Diocese of New Jersey. That negotiation had begun under Bishop Mellick Belshaw in 1990, but the communication had lapsed. This repatriates to the Diocese of New Jersey critical records from an important period in the life of this diocese.

Respectfully submitted,

Canon Cynthia McFarland
January 2010

The Registrar and Historiographer's Report to the 228th Convention

To keep accurate data and statistics about the Diocese of New Jersey (a part of the responsibilities of the Registrar), one needs to know how records have been kept, whether they are complete, and so on. As noted in my report as Archivist, we are at present engaged in a thorough inventory and assessment of our holdings and records.

To write history (the responsibility of the Historiographer), one needs to be aware of what primary and secondary source materials are available to serve as the 'matter' of history. Our on-going assessment will allow us to be clearer in that regard and make those holdings available to church historians and scholars by publishing a comprehensive roster of our holdings online. And by having a clear understanding of our

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Episcopal Religious Orders & Communities

The following article begins a series on religious orders and communities that are part of the Episcopal Church. Each article will present different aspects of these organizations, from brief histories to specific historical events in their communal life, or works of dedicated individuals whose lives impacted the greater church. The Editor hopes that you enjoy reading about these organizations that are full of people quietly going about the work of the church, but are so often overlooked.

The Brotherhood of Saint Gregory

The Brotherhood of Saint Gregory was founded on Holy Cross Day, 14 September 1969 by Richard Thomas Biernacki, after consultation with many Episcopal and Roman Catholic religious. The first brothers made their Profession of Vows in the New York monastery of the Visitation Sisters. Later that year, Bishop Horace Donegan of New York recognized the Brotherhood as a Religious Community of The Episcopal Church. Today, the community includes forty-five brothers serving in many dioceses throughout the USA, plus the Philippines and Australia.

The community is open to lay and ordained members, without regard to marital status. Gregorian Friars follow a common Rule of Life, living individually, in small groups, or with their families, supporting themselves and the community through secular or church-related employment.

The Rule is the heart of any religious community and the Rule of the Brotherhood embodies, enables and empowers personal and corporate prayer and service to the church through parish ministry, rather than by adopting any one form of common endeavor. The Rule requires the Holy Eucharist, praying the four Daily Offices of the Book of Common Prayer, meditation,

theological study, the tithe, and participation in Annual Convocation and Chapter. Organized into five provinces throughout the United States, local and regional events and retreats are scheduled by each Min-

ister Provincial. International members are linked to the community through one of the five provinces.

The Postulancy program requires a minimum of one year to complete, and the Novitiate at least two years, after

which a novice may make First Profession of Annual Vows. Members are eligible for Life Profession after five years in Annual Vows.

Gregorian Friars minister in parishes as liturgists, musicians, clergy, artists, visitors to the sick and home-bound, administrators, sextons and teachers. A number of Gregorian Friars serve the diocesan and national church. For those in secular work the 'servant theme' continues, and many are teachers, nurses or administrators. For more information, please see the community's website at www.gregorians.org.

*Br. James Teets BSG, Canon
Director of Public Relations
The Brotherhood of Saint Gregory
jamesbsg@earthlink.net*



Members of the Brotherhood of Saint Gregory during their 2011 Summer Convocation. Photo courtesy Brotherhood of Saint Gregory.

Elk Run Church Historic Site – Past, Present and Future

Great strides have been made at Elk Run! Twelve years ago we embarked on an archaeological quest to discover, and then uncover, the foundation and remains of the 1750s Anglican Church at Elk Run—the first such church in Fauquier County, Virginia. A total of 129 volunteers provided over 5,803 hours of service between 1999 and 2006.

Conversion of the archaeological site to a Historical Church Park started in November 2006. The construction of a Mini-Museum over an excavated segment of the old Church foundation was completed in August 2010, and a Dedication Ceremony for the new Mini-Museum building was held on 14 November 2010. A short church service was held within the outline of the old Church foundation for the first time in over 200 years.

About 1,631 volunteer hours of service was provided from late 2006 until the end of 2010 to complete the construction of the Museum and related supporting activities.

The Museum's goal is to depict the history of the area (Native Americans and settlers), the Church and its first Minister, the Rev. James Keith, grandfather of Chief Justice John Marshall. The Mini-Museum will also cover the seven year archaeological effort, and its conversion to a Historic Church Park.

The adjacent Elk Run Church Cemetery had changed owners over the years, but on 20 November 2011, William C. Patton, Jacqueline E. Patton and Christina A. Patton graciously donated the property to St. Stephen's Episcopal Church so that it could become part of the Elk Run Historic Church Park and held in

perpetuity. The acquisition of this approximate 100 ft. by 100 ft. Cemetery property adds to the historical significance of the Elk Run Church Site. Another key objective for 2011 was the preparation of a new Cemetery Interpretative Sign summarizing its discovery which was also unveiled on 20 November.

Our goal for 2012 is to seek donations from individuals, organizations and businesses to achieve the remaining objectives of completing the Archaeological Interpretative Sign (\$1,400), Museum wall historic items (about \$5,000) and a future video documentary update (\$2,500). The current video documentary is being used in Fauquier County schools and is available in County libraries. Donors can have their names or organizations affixed to specific items at the site or in the Museum.

Our efforts have been richly rewarded but we now enter a final phase of the project that needs support to preserve this site for future generations. Your financial gift will help us reach and secure the rightful place of Elk Run Church in the history of Colonial churches in Virginia. Checks may be made payable to "Elk Run Church Site Preservation Fund" and can be sent in care of St. Stephen's Episcopal Church, 8538 Greenwich Road, Catlett, VA 20119. All donations are tax deductible.

We send in advance our deep appreciation for whatever you can provide in preserving the heritage of Elk Run Church. A timeline of Elk Run significant events, photos, artifacts, and cemetery findings since 1999 can be viewed at www.elkrunchurch.org.

Edward Dandar
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NEHA to meet in Buffalo in August

On Tuesday evening, 21 August, members and friends of the National Episcopal Historians and Archivists (NEHA) will gather at St. Paul's Cathedral in Buffalo, New York, for Eucharist and a reception, the opening events of NEHA's 2012 Annual Conference.

The 200th anniversary of the War of 1812 and the mission of Bishop Charles Henry Brent, fourth bishop of the Diocese of Western New York, are the focus for the Conference, according to Susan Witt, diocesan archivist and conference coordinator.

Wednesday's schedule features paper presentations, a tour of the cathedral, and dinner at Templeton Landing on the Harbor. Members will spend Thursday visiting a number of historically significant sites, beginning with a photo op at Niagara Falls. They will hear Morning Prayer in the chapel at Fort Niagara (the War of 1812), visit Lewiston Freedom Crossing and Museum (the Underground Railroad), have lunch and hear more papers at St. Andrew's Church (dedicated to Bishop Brent), and visit Church of the Good Shepherd and the Darwin Martin House Restoration (designed by Frank Lloyd Wright).

The Conference will end on Friday following a tour of St. Louis Roman Catholic Church (the oldest in Buffalo), lunch, and NEHA's annual business meeting.

The hotel for the conference is the Adam's Mark at 120 Church Street in Buffalo (716-845-5100). The rate is \$109.00 per night. Parking is \$8.00 per night. In making hotel arrangements, mention that you will be attending the Episcopal history conference.

Complete details about the conference and a registration form will soon be mailed to all NEHA members. They will also be available on NEHA's web site, www.episcopalhistorians.org, and in the next issue of *The Historiographer*.

The Archives of the Episcopal Church is now on Facebook!

<https://www.facebook.com/pages/The-Archives-of-the-Episcopal-Church/251491728270226>

Parallel Patters, *continued from page 1*

Pershing. Brent's installation as diocesan came in 1919.

St. Andrew's was accorded parish status in 1891. The following year it erected a new brick church building at Michigan and Goodell Streets. By 1921, the congregation had grown to such an extent that a larger building was needed. A new location for St. Andrew's Church was selected in north Buffalo near the University of Buffalo campus. The crypt chapel was completed in 1922 and dedicated as a thank offering for Bishop Brent's life and work. Thanks to an energetic building campaign initiative, construction progressed. As the new St. Andrew's was a-building, the bishop offered suggestions, favoring medieval Gothic style. And in 1927, he officiated at the setting of the cornerstone.

In 1910, Brent was a leader at the Edinburgh International Missionary Conference. Having caught a vision of a reunited Church, he called on the Episcopal Church to take the lead. While the first World Conference on Faith and Order, held in Lausanne, Switzerland, in 1927, did not realize his dream, it led eventually to the founding of the World Council of Churches. Brent's influence as a leader and ecumenist was recognized by *Time* in August, 1927, when his portrait appeared on the cover of the magazine.

St. Andrew's Church has traveled a long way from its faltering beginning in 1873. In 2010, it was listed on the National Register of Historic Places and is one of the sites to be visited when the National Episcopal Historians and Archivists meets in Buffalo in August.

Bishop Brent experienced his own odyssey from Western New York and back again. In his diary for 1 March 1925, he wrote, "We are today the sum total of the past. The problem is one of weaving, how to combine the threads of yesterday in the loom of now with the pattern of tomorrow to guide us." He gave us some fine threads with which to weave.

Susan T. Witt,
Archivist for the Diocese of Western New York

Churchill, Roosevelt, and a Hapless Chaplain

On one occasion I [The Rev. John Rawlinson] heard Bishop C. Kilmer Myers of California tell a delightful story about Prime Minister Winston Churchill, President Franklin Delano Roosevelt, and himself. I assume that this tale is nowhere to be found in the document of World War II, but resided only in Myers' memory. Here is his tale:

Being a U.S. Navy Chaplain, Myers was aboard his ship in port when the "squawk box" sounded off, and it was the ship's captain calling him to come "on the double" with his Prayer Book. Without an explanation, the Captain lead him off the ship to a waiting car, and they sped off into the unknown.

It was near the end of the war and was a time and place of a meeting of the Allied leaders. [Presumably this was Yalta, in the Crimea.] The Captain said that there was a call for an Episcopal chaplain, and Myers was the only one in the vicinity.

Soon, they came to a heavily guarded villa, and paused for security clearance, then they were sent on into the villa. At the entrance to the building, they passed through additional security. They were led down a long hallway, and at the end



The Rt. Rev. C. Kilmer Myers when Bishop of California.
Photo courtesy the Archives of the Diocese of Los Angeles.



Conference leaders during Church services on the after deck of HMS Prince of Wales, in Placentia Bay, Newfoundland, during the Atlantic Charter Conference, circa 10-12 August 1941. President Franklin D. Roosevelt (left) and Prime Minister Winston Churchill are seated in the foreground. Photo courtesy United States Navy Historical Center. Photo # NH 67209.

<http://www.history.navy.mil/photos/sh-fornv/uk/uksh-p/pow12.htm>
Donation of Vice Admiral Harry Sanders, USN (Retired), 1969.

were some guards who opened two opposing doors.

As they stepped into the room, Myers saw Franklin D. Roosevelt seated at a desk, poring over a variety of papers. He stood nervously and in silent awe in front of the President's desk.

Then, Roosevelt looked up and apologized for keeping the chaplain waiting. He then said that he would like to have a Church service on the upcoming Sunday, and he hoped the chaplain would conduct the service. With that, he pulled a blank sheet of paper from his desk, writing as he spoke.

Roosevelt identified the coming Sunday according to the Church calendar. Then he said, "So the lessons for that Sunday will be..." and he noted their substance—from memory. With those notations, he began to mention particular hymns, and their numbers, as being appropriate to the lessons. With all those matters being written, Roosevelt handed the sheet to Myers as his "suggestions" for the service, and allowed as to how the chaplain could, of course, select other hymns if he preferred them.

Myers was stunned by the prodigious liturgical and ecclesiastical memory and knowledge of the President. Gathering his composure, he asked if the Prime Minister would be joining them for the service; the President said that he thought so.

With that, Myers asked whether as a matter of courtesy he should consult the Prime Minister about the content of the service. Roosevelt said it would be a good idea, and dispatched Myers and his Captain to consult Churchill.

Continued on page 10

Churchill, Roosevelt and a Hapless Chaplain, *continued from page 9*

Myers and the Captain returned to the waiting car, back out through security, and careened on their way. Shortly they were at the front gate security of another villa. Passing through that security, they arrived at the villa itself. Passing through security there, they were again rushing down yet another long hallway. Another set of guards opened two opposing doors.

Myers and the Captain found themselves in Churchill's bedroom. Churchill was in bed, with an array of state papers strewn atop the bed. Clearly they were anticipated, and Churchill greeted the chaplain. Churchill mentioned the coming service, and reached for a blank sheet of paper. He also noted the ecclesiastical day, the lessons, and suitable hymns—again from memory. That done, they were politely dismissed.

They returned to the waiting car. Once seated in the car, and leaving the villa's grounds, Myers was able to compare the two sheets of paper—one prepared by the President, the other prepared by the Prime Minister. In the comparison, Myers realized that there was nothing on the two sheets which agreed.

Feeling caught between these two giants of modern history, Myers told the Captain that he did not know what do do; which set of "suggestions" should he use? Who should he offend? The President, or the Prime Minister? The Captain decided that they should return to consult the President. So, the car went back to the President's villa, and they passed through the several layers of security, and were again ushered into the President's study.

Roosevelt seemed surprised to see the chaplain again. In mild bewilderment Myers explained that the President's notes and the Prime Minister's notes had nothing in common, and he thrust those two sheets of notes to the President. Roosevelt took the two sheets, briefly compared them, smiled, and said to Myers, "Let the old Son of a Bitch have his way!" With that, Myers and the Captain returned to the ship.

Bishop Myers closed the story by saying that to his great sadness, he never conducted that service. At night, before the Sunday service, his ship was ordered

to move. He added that he learned that even the President of the United States could not keep a ship in port when the military leaders were intent upon a different plan.

*The Rev. John Rawlinson, Ph.D.
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Editor's Note: The lectionaries of the Church of England and Episcopal Church did not correspond in 1945, and lessons very rarely coincided on the same Sunday. Roger Prince looked into possible details and discovered the following, assuming the encounter took place in Yalta, which was 4-11 February 1945. If the Sunday in question was the 6th Sunday after Epiphany, according to the Church of England, <http://www.churchofengland.org/prayer-worship/worship/book-of-common-prayer/tables.aspx>, the lessons for Morning Prayer were Micah 2 and John 5.24-end or James 5. According to the 1945 Lectionary for the Episcopal Church, found at http://justus.anglican.org/resources/bcp/1928/BCP_19_28.htm, the lessons for Morning Prayer were Isa. 2:6-19 and Matt. 25:14-29.

General Convention Banquet

The General Convention Banquet and Address for the Historical Society of the Episcopal Church will be held on 3 July 2012 at Christ Cathedral, Indianapolis.

The address speaker, the Rev. Dr. Gardiner H. Shattuck, Jr., will be discussing "This Great Day of Suffering." Redeeming Memories of the Civil War.

Shattuck is an American religious historian and Episcopal priest. He is the author of *A Shield and Hiding Place: The Religious Life of the Civil War Armies*, *Episcopalians and Race: From Civil War to Civil Rights*, and co-author of *Encyclopedia of American Religious History* and *The Episcopalians*.

Dinner begins at 6:30 pm and the program at 8:00 pm. The cost is \$60.00 per person. For more information, please contact Susan Ann Johnson at administration@hsec.us or call 866-989-5851.

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collection, it will be far easier for me to write and publish papers on aspects of our diocesan history.

One important but unknown period in the diocese's 'pre-history' is the life and career of the Reverend John Talbot (1669-1727), an early missionary of the Society for the Propagation of the Gospel and a diligent and devoted minister in New Jersey. A man of tireless energy, in addition to founding Saint Mary's Church in Burlington in 1702 and St James's Church in Bristol, Pennsylvania, he served a number of fledgling congregations in and around Philadelphia, supplied Trinity Church, New York from time to time, and often took services in Salem, Hopewell, and 'points north'. A high churchman and something of a Jacobite, Talbot was consecrated a bishop through what is called the non-juring succession in 1722 in London to serve the churches in America. It's a fasci-

nating and complex story at a roiling time in English history.

Talbot's early biographies were incomplete and contained uncertain and contradictory facts, so five years ago I set myself the task of researching and preparing a more comprehensive and accurate biography of this fascinating man. Entitled *Recovering John Talbot*, it was published in September 2011. It has been well reviewed by scholars in the field and is available for purchase in a soft cover and hard cover edition. I'll be glad to supply more information for anyone who wishes a copy.

Respectfully submitted,

*Canon Cynthia McFarland
Registrar and Historiographer*

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Upcoming Events

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Buffalo, NY

21-24 August 2012

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